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EXPOSITION  
VPON THE LORDS

Prayer, compared with the Decalogue, as it  
was preached in a Sermon, at Oatlands: before the  
most Noble, HENRY Prince of Wales.

*Aug. 13. Anno 1603.*

VVith a Postscript, to advertise of an error in all  
those that leaue out the Conclusion of the Lords Prayer.

*Also, the Creed is annexed, vvith a short and plaine expli- 15  
cation of the Article, commonly called:  
He descended to Hell.*

BY HUGH BROUGHTON.



A. N.

# EXPOSITION Vpon THE LORDS

Prayer, compared with the Decalogus, as it  
was presented in a Sermon at Orléans: before the  
most Noble, High & Potent Prince of Wales.

With a Postscript? 1613? Printed in all  
those the issue on the Conclusion of the Lord's Prayer.

Also the Cited in several, & with a short and plain explication  
of the words, & meaning thereof.

BY JOHN PROUDHON.





# TO THE CHRISTIAN

Reader Grace and Peace.

**H**aving in my custodie (Christian Reader) a coppie of M. Broughtons Sermon on the Lords Prayer: I found it upon perusall, to containe the Summe of all Divinitie: especially being so fitly compared with the Decalogue, which maketh the sence more beavenly, and the harmonie more sweet: and being composed together with much plainenes and brevitye, and also garnished with much learning from the ancient Rabbins, which the New Testament alloweth: which when I had wel considered, I began to reason with my self, why so worthy a worke should be hidde from the world, and not rather be communicated to all: for the common good of all: especially considering that it was his continuall desire, & constant endeavour (not to hide his learning, but) to spende himself, and his whole estate, in the service of Christ, by advancing the Gospell, and expounding the Holy Schriptures, both the Historie of them, and also the Doctrines of them.

And first, for the Historie of the Scriptures, he composed it, in a most plaine and profitable manner, into one short viewe, which he called A Consent of Scripture: and herein



## To the Christian Reader.

he did carefully explaine three necessarie Circumstances, that is to say, Tyme, Place and Person : without the knowledge of which Circumstances, the Historie of the Bible can never rightly be understood : and therefore with great paynes, and no lesse learning, he made many severall Treatises, upon these three Circumstances ; first, proving the truth of them by Scripture : and secondly, in defending of that Truth, against the manifold Errors of former Writers : and also against the manifold cavilations of sundry late Opposers. And therefore all those that upbraide his learned paynes with the terme of needlesse Genealogies, and unprofitable Chronologie, they are worthy to beare the burden of their owne ignorance : for howsoever, they thinke in their owne conceite, they know much, yet in deede & in truth they might know more, to their greater joy and comfort, if they did not despise the Holy Rules, (I meane the afore-named Circumstances) wherewith God hath garnished his blessed Word, as a speciall help to guide everie wise hearted Reader in the true understanding of the same.

And secondly, this Learned Divine of blessed memorie, hath also declared his speciall loue to the Church of God, in adding much help, for the better understanding of the Doctrine of the Bible : although his manner was not to make large Common-place bookes : because the most Writers doe imploy their paynes about it : therefore he thought it more necessarie to imploy himselfe, in giving Rules for the true understanding of the Scriptures, and for the right expounding of some Common places, wherein many Writers doe not agree, because the scope of the Scriptures is not rightly understood : and therefore he hath given us warning, how to understand many Common places : as about Predestination, & the Sufferings of Christ:  
and



## To the Christian Reader.

*and about the Article, commonly called Christes Discent into Hel: &c. Also he speaketh much, and to great light, upon the mystrie of the Holy Trinitie, and of the Incarnation and Resurrection of Christ: as also of the Fall of Man, and of the great mystrie of our Redemption: and of many other weighty poynts: as appeareth in this insuing Treatise: and in many other of his Works: as in Iob, Ecclesiastes, Daniel, and his large Commentarie on the Appocalypsis: &c. Now if this be true, as it is most evident in the aforenamed books, then it should stop the mouthes of all those, that slander his learned paynes, because say they, he teacheth no Sanctification: but they doe litle consider, when they say so, that the Ground of Sanctification consisteth in the Holy and right knowledge of the Word of God, which must first be seated in the minde & conscience, before it can be practised in the life and conversation.*

*O but, say some, his writings are not worth the reading, because they are so difficult & hard to understand: I answer with S. Peter, that many things are hard to be understood in Pauls Epistles, 2 Pet. 3, 16. shall we therefore not count them worth the reading, because they are somewhat difficult? no, no, God requires the paines of the mind for the understanding of his word, for it is a treasure hid in the ground, & therefore they must take paynes to digge for it, that will haue it: so if men could but endure the paynes of the minde, they would speake more reverently of this mans Writings: but because men loue such ease, they cannot see the drift of his Writing: and therefore well may his great Learning lamente, because so fewe regarde it: for it is almost sollitarie and unknowne to his owne Nation, because fewe doe knowe, what his learned paynes may further, which is more precious then Rubies: Yea, therefore, his knowledge doth powre teares downe her cheekes, because shee is understood of*

## To the Christian Reader.

none. But I would to God, that some Learned man would take the paynes to contriue al his Workes into one Volume, that so his great learning might not perish in Oblivion: but that the ages to come may haue it in Record for their help and furtherance in Divinitie studies, who wil doubtles reape more fruit by them, then we doe, by reason of our unthankfulnes, and so the God of all peace be with thee Christian Reader : and the Lord giue thee understanding in all things. Amen.

The wise wil vnderstand. Dan. 12.



# A Sermon on the Lords

Prayer, preached at Oatlands, before the  
most Noble HENRY, Prince of Wales.

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TO THE KINGS MAIESTIE.

**I** Present vnto your HIGHNES, an Exposition of the L.  
Prayer, recorded in S. Mat. 6. euen as I spake it for summe  
of matter. Many were desirous to haue it printed. And for  
that I thought your MAIESTIE the fittest iudge, for the com-  
moditie of your people. For a Rabbin who wrote from Constan-  
tinople seuen yeere agoe, to be taught from England, I would  
print it in Ebrew, if your MAIESTIE will giue me leane to goe  
to Germanie, where my Librarie yet is; and some works which  
our Printers can not set forth for want of skil & letters. And  
I most humbly craue leane to goe thither, & to print for truth  
of Religion, all that my occasions suffer, for English, Ebrew, &  
Greeke,

Your MAIESTIES subject Hugh Broughton.

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**O**UR Speach with God requireth all the grace that words can afford: and because of our selues we haue no skill that way: the Sonne of God teacheth us, what words we may safely use; and declare that the holy Spirit was our teacher. So we may judge by the light that God planted in our soules, when we came into the world: by which we may trye, what is light, and from God: and what is darknes, and from Satan.

First, gene-  
rally of the  
prayer and  
Decalogue.

Iohn 1:4-9.

When



Ps. 65. 5.  
Mat. 7. 28, 29

When God speaketh, he speaketh to the heart of all men: and as an hammer breaketh stones, so his word maketh hearts to yeeld: that appeareth in all parts of Gods word, specially in this Forme of prayer. It hath the Consent of al natiue light, for the open phrase; & more nerely of the Iewes Scribes for Divinitie, and truely the summe of Christianitie: euen as the two Tables had of old.

1. Isa. 40. &  
many chap.  
following.

1. The Law commandeth all good: and here we craue grace for to doe all that is good: That we may hold God to be our God, and only\*: That we regarde him as not resemblable by any Image, but as dwelling in light that none can come to; nor imagine what should be like unto him:
2. That we neither thinke nor speake lightly of him, or of his Word, that teacheth of his Nature; but haue skil to honour his Name:
3. That we may rest from our owne works, and keepe a continuall Sabbath to him: haying his kingdome amongst us: as on high he maketh peace, and the mightie Angels doe his wil.
- 4.

These Petitions we make for those things which concerne Gods honour principally.

Esai. 49. 2.  
6, 7, 8.  
9, 10.

5. Then follow others for our necessitie: That we haue a moderate portion, & neither want in scarcitie, nor abound in superfluitie, but such as serveth our household: that the Officers as Fathers, and the rest as Brethren and Children may liue together without sorrow and distres. Now, our finnes make a partition between God and us: by Rancor, Lust, Theft, Untruth and Avarice: therein, we craue pardon and Gods lenitie, as we be soft to such as use us amisse. And confesse our owne weakenes under the Ægyptiacall flaverie of Satan: and under Tyrantes: such as the Iewes felt by *Babel*, *Madai*, *Iavan* with *Seleno-lagida*; which as four Beasts made a sea of troubles, till CHRIST brought his kingdome, power and glorie over all the world.

Daniel all.

This

This in summe the Lords Prayer hath, and the two Tables haue the same, and as the Tables be answerable one to the other, so is our Lords prayer unto both. The Law commandeth all that may be knowne or done: and this prayer desireth full grace for so much. And as all the five Books of Moyses, yea, & the Prophets, are but a Commentarie upon the Law: so all the New Testament is a Commentarie upon the Lords Prayer: and both are pure as silver tryed seauen tymes in a vessel of fined earth: wherefore we must examine what is drosse here, (by our corrupt error) and remoue all such from the pure Metally that is from God. And we shall neede fire of tryall, for the Hebrews, the old Scribes and Rabbins with their side, who haue continued over the world, a great part of them dealers with the Law, and to which tenor of speech the New Testament is fitted: they hold the phrascs all, as all the termes of the Law, no lesse then we doe: but they deny the powre of them. Therefore they must be better examined: and that will we doe by Gods helpe in this sorte.

Matth. 22, 40

Psalme 12.

1 Corinth. 13.

1. 1. 1. 1. 1. 1.

First, considering the knowledge and honour of God: next, our neede and distresse, and still compare the Lords prayer with the Decalogue.

Our first speech here, is of God: how we doe acknowledge him: we say, O our Father: much tryall there must be of this word, before the pure meaning appeareth. The Heathen Philosophers could say, Zephirus and Iupiter, the Father: & yet they were godlesse in this world. Also the Law sayeth godd words from holy Moyses, but not well understood: Thou art our Father, Isa. 63. 16. and againe, I am not thy Father, Deut. 32. 6. yet both these sorts perish for ever, because they knowe not the Father.

Now particularly of every Petition compared with the Decalogue.

This entrance to praye [O our Father] is the cry of all Gods children. & ther for they that haue other Gods against Our Father.

For haue we I am not thy Father, Deut. 32. 6. yet both these sorts perish for ever, because they knowe not the Father.

god

B

Now



1 Iohn. 5, 7.

Now, the first degree of *Father* is most holy in this sentence : *There be three, the Father, the Word, and the Spirit, and these three be one* : so the Father is relative to the Son, called the *WORD*, as in *Prov. 30. Who went up to heaven, and came downe, who gathereth the winde in his fist, who bound up the waters in a garment : who hath set the borders of the earth : what is His Name, and the Name of his Sonne, if thou knowest it.* Here we haue *Father* in the highest degree, and the *SONNE* coeternall : who with the *SPIRIT* aeternall, all three, one infinite Nature created the world. They that misse of Fatherhood in this sense, knowe not God : and they can not be saved.

In another sense, *Father*, is the attribute of God, without distinction of Person, as *IEHOVAH* (in Ebrew) & *ELOHIM* : which two names must be expounded, that all three may be better understood.

Gen. 1, 1.

*ELOHIM* is the first name, that the Creator of all hath in the Scripture : and in notation it betokeneth *MIGHTIE*, and in forme a pluralitie; *EL-HIM* one mightie nature be *They*. The Iew, *Rabbi Bochai* upon *Gen. 1.* confesseth so much, and bringeth the like mysteries from *Eccles. 12. Remember thy CREATORS in the dayes of thy youth.* &c. and from *Isai. 54. IEHOVAH thy MAKERS.* Of old tyme the Scribes or Doctors of Iehuda held the Trinitie, untill stubbornnesse against the Redeemer drew them to extremitie of blindnesse : Since, they disturbe all, and they bred Arrians. But the old Rabbins held it not strange to heare of Father, Sonne, and Holy Spirit, in the Vnitie of Godhead; and in *ELOHIM*, *EL-HIM* one mightie Nature be they.

Hag. 2, 6.

*IEHOVAH*, likewise is of them held in most high and holy reverence : and where *CHAP. 1.* the great God sayth, *Dent. 18. Thou shalt be perfect with IEHOVAH thy God*



the Lords Prayer.

5

GOD, he sayth, Matth. 5. *Thou shalt be perfect even as your Father in heaven is perfect.* So we see Father to be used for Iehovah. Now, the terme Iehovah must be considered: though no tongue can tell fully the force of it; Being, and giving the Being to all things, and ruling all in order, and performer of promise, doth it betoken. In the narration of Moses, how all the frame of the world was made, still untill the whole host of heaven and earth was finished, the name ELOHIM only was used: But when the perfect Being had appearance, then the Creator is termed Iehovah ELOHIM. S. Paul translateth it, *Who only hath immortalitie, as Elobim, who is only Mightie.*

Gen. 1.

1 Tim. 6. 16.

Eusebius hath from some ancient Grecian, the sweetest Epigram, that ever was made, which can not be referred to my knowledge, but to Iehovah, though in Greeke it can not be sounded. Thus it standeth as from God speaking of himself.

Εἴ με μὲ Φωνήεντα θεῶν μέγαν ἀφθιτον ἀνεί  
Τελέμαται, τὸν πάντων ἀνδράων πατέρα.  
Εἰμι δ' ἐγὼ πάντων χεῖρς ἀφθιτος, ἢ τὸ ἀνείδω.  
Ἡμᾶσιν δὲ θύεθ' ἁγνὸν μέλι.

Seven sounding letters prayse me God the great and eternall:  
The Father of all things, that never is wearie.  
And I am the immortal viole of all things,  
Which tune the Consent of the heavenly melodie.

Esa. 40. 28.

Some holy Jew that respected the thrice holy Name Iehovah, seemeth to be the Father of this Epigramme: (as they had of auncient tyme verie learned men in the Greeke tongue) cited in Clemens, Eusebius, and in Anthologia.

Now by this which hath been spoken, we see the terme Father, the terme Elobim, and Iehovah, how they be all one.

Also that **IEHOVAH** is spoken of **CHRIST**, *Iſa. 6, 9.* and *Iohn 12, 41.* doe ſhew: and that **CHRIST** is **IEHOVAH**, euen the *Talmud* granteth from *Ier. 23*, and againe *31. I wil raiſe unto David the Brightnes the luſt: and the name by which they ſhall call him, is Iehovah our righteousnes:* ſo we ſee how the firſt word in holy Prayer, & of the Decalogue, to be all one.

Here we acknowledge the true God, the Eternal of Nature and counſel: Creator and governor of all things: and holy Juſtice, and unſpeakable mercy: and all truth in all ages honoureth theſe names: as errors and heresies, argue their authors not to knowe the name of God.

Now for the terme *Father*, in reſpect of Creature, wee muſt weigh the uſe. The Starres (the Angels) be called the ſonnes of God, *Ioh. 3, 8.* When the morning ſtarres were glad together, and the ſonnes of God ſhouted.

So the Angels, which were created with the light the firſt day: they are the ſonnes of *Them*, the *Mightie*, the *Trinitie*. Theſe Angels ſaw the frame of *Meteores*, and diſtinction of waters, fiſh, fowles, and beaſts, how they could not ſerue their turne. And when man was made, though of the ſlime of the earth, yet in ſoule equal he was to Angels, in witte to giue names to Creatures. And therefore, when God gaue his Angels charge to ſerue man, that he ſhould not hurt his foote againſt a ſtone; all ſhould haue knowne, that he made his Angel ſpirits, and his Miniſters a flame of fire.

But ſome of them diſdained to worke, how all was made for man, and rebelled againſt **IEHOVAH** *Etoum*, & diſturbed all the courſe of wiſedome, and brought man to rebellion, and all the Creature ſubject unto groining: whereupon a new courſe is maniſeſted: that the Sonne of God ſhould take the nature of man, to be our brother, that God might be his Father, as he is man, and ours for him, who

came

*Pſal. 104.*

*Gen. 3, 17.  
Rom. 8, 22.*



came to performe obedience unto death; to give life presently for our soules passing hence to heaven when they leaue the body; as he through the Vaile of his flesh entered into the joy of the Father: and they who stubbornly deny that, can haue no hope of salvation. And by his Resurrection our bodies shal arise in the later day: al of both sorts: as in our death of body al soules returne to God that gaue them, to abide judgment for every hid thing good or evil. On high, be places of light and joy, called heaven: On high, be places of torment called Hell: the separation is large enough; that the one can not passe to the other. The general name is comon to both; *TAR WOLDS OF SOULES*; to the Iewes; who knew that all soules ascend out of this world: & *HADES*; or *unknown place*, to heathen, who knew not any thing out of this world, but thought, there were beyond the gates of the funne, as *Homer* speaketh, or out of the light of the skie, places of distinct state, gardens for the godly, and *Tartarus* prison for the wicked. The Heathen took not Heaven as we doe, for a place of Gods glorie, out of this world, but for some part of the starrie skie; as *Iustin Martyr* disputeth against them. But the Scripture lifteth us aboue the heaven of the aire, and heaven of starres, into a third heaven: unto that our Lord went from the crosse: unto that S. Paul was taken up: and all faythfull shal haue a Tabernacle there, when this earthly dwelling is dissolved. The Thiefe knew, that our Lords soule should goe hence thither as al iust: and our Lord doth confirme him therein. *W y d y b a l w o r l d g a i n e t h b : n o i n e v e l t o s p o n o n*  
 This course the Creator tooke, taking our nature unto him, to be our brother, that we may by his spirit cry, *Abba Father*. In this sense we cry, *Abba Father*, and *Elohim*, and *Eternally*, and *O thou that hearest prayer, unto thee shall all flesh come.* *u o g e l i w f l o m a i d w o r l d o f d i s t a n c e t o t h e i r*

1 Coriat. 15.

2 Cor. 12, 4

Luc. 23. 43.

Rom. 8, 15.

Psal. 65, 2.



Exod. 10, 2, 3 Israel felt by an outward blessing of deliverance from Egypt, the spiritual deliverance from Hel, by *IEHOVAH*, the Eternall: which none other could performe, that he should be their *Father*, and they should haue no other *Elohim*, mightie defender but him: & that he only should be the hearer of their prayer. and thus the terme *Father*, and *Iehowah*, and *Elohim*, our mightie Iudge and defender, sound one and the same thing.

We trespasse deadly, when we pray to any other against the Law: *Him only shalt thou serue*: upon which Law, the Scribes sitting upon Moses chaire, say thus: we haue bene taught from age to age, that this worship is *Prayer*: David confirmeth this, saying: *Call upon me in the day of trouble, and I will heare thee: and thou shalt worship me*: and our Lord more expresly in this chap. *When ye pray, pray unto your Father which is in heauen*. And neither the holy Apostles ever, nor the common Iewes at this day, in their Synagogue, pray but unto the *Creator*. The Iewes know him not: yet hold the generall of praying, only to God, as the holy Doctors, *Simeon*, *Zacharie*, and our Lord his Kinred in S. Luke chap. 3. and Matth. 1. professed openly. And as he that sacrificed unto any, but unto God, was to be destroyed as cursed: So, the greater subduction of honor from God, maketh one more cursed. But prayer is more then sacrifice. Therefore the giving of the greater to a Creature is more cursed.

Matth. 6, 7. By this, the *Pseudo-Catholiques* must confesse they haue no hope of salvation: darkening knowledge by words will nothing help their turne: Their heart telleth them that they haue small hope in God, that seeke to Creatures: whereas God dwelleth in light, that none can come to: & Creatures know not the heart of man, nor how God pitieth or hardeneth, to shew his most wise government of the

the world. So they can not call upon him, whom they knowe not: and misse of the true Father, as Bastards: and they misse wilfully: and grope like the blinde at noone day.

Now the terme *our*, protesteth, that we will haue no other *Elohim*, but him: none other *Patrons* for our life and soule, but him, who is our Creator: by him we came into the World: to his providence only we commit our state: his Angels pitch their tents about us, when he commandeth: but not by any our supplication to them. When Abraham with his owne family fought against four kings, he trusted only in God: and as God would, the Angels fought for him; not by any prayer unto them: Neither did he pray euer unto *Adam*, or *Henoch*, whom he knew to be in Paradise: but made God only his Iudge.

Genes. 14.  
Esai. 41.

On earth Ciuil Magistrates be *Elohim*: and the Angels also be so called, as *Psal. 97, 7. Let all the Elohim worship him.* But for Civil Officers, so farre they must be followed, (euen the heathen) as they hold the Law of nature.

In assemblies of Gods people, which may make iudges of their owne; it is unlawfull to plead before infidels: Moses *Exod. 18.* telleth that; where the Rulers must be men of religion towards God: & also the *Talmud* teacheth the same: and God confirmeth it, *1 Cor. 6.* saying, *Dare any of you plead before Infidels.*

1 Corint. 6.

But here come doubts, because God sayth: *Thou shalt make unto thee, a King of thy Brethren.* The Iewes held it unlawfull to obey heathen: and often rebelled against oth: as did *Zedekiah* against *Nebucadnetzar*: and *Theudas* and *Barcosba* against the Romans: yet the *Talmud* taught: that whe the Iewes admitted once the coine of any prince, therein they acknowledged him their governour: and our Lord confirmeth that acknowledgmt, upon the image &

Deut. 17.  
Ezek. 17.  
13, 14, 15.  
& 21, 23.

Luke 20. 25.

super.



Rom. 13.  
Tit. 3.  
1 Petr. 2, 13.

*superfcription of Cesar.* And full often doth S. Paul teach; that obedience, & S. Peter omitteth not the same doctrine: both foresaw, that as the Iewes rejected Governours, because they would judge in their owne lawes: so in tyme Scholers would among us: pretending that Politicians in heathon studies were not fitt. But Christianitie having no new matter, but the Incarnation of the Angel of our Covenant, the Eternall king of glorie, and his Resurrection: having, I say, no new matter but that, wherein the world would stagger, suffereth not Scholers to beare such sway: but requireth others, *Politicians* always to be *Bishops* in their *Paroches*, to censure the Messengers of the Church; who should read learnedly the Bible: (which few can doe, and which labor spendeth all a mans youth) And all the sage should speak upon request: and the rest judge. In such assemblies, one day might open all the Bible: while plaine matters be only touched, and only difficulties be handled. But men loue darkenes: and will haue other *Elohim* then God willeth.

And wheras God sayth: *Thou shalt not make unto thee Elohim of gold, or Elohim of silver.* The Scribes sitting in the chaire of Moses truly conclude, that Governours that buy their places, fall to be *Elohim* of gold and silver. And *Episcopi* or *Elders* in policie of Gods people made by money, may no more be honoured then an Idol.

The heathen knowne slaves of Satan had outward obedience, till God by Civill Policie, and *Constantinus* might did sell them: and so *Elohim* of gold may haue in Courts; but as nten hand of all true hearts: and men hateful unto God, as Idols. But the true Officer is worthy of double honour: as the Prince *Trophimus*; to whom God dedicated two parts of the N. Testament; that all should follow such a *Bishop*, and haue no Father, nor Rabbi, but God, and his

Acton. 1. 1.



his Vicars: wherof Kings & Rulers are the chief Episcopi and Elders: and the Readers of the word, which should be of rare skill: yet are superiors only in diligence.

All Iewes townes had *Ros Ielibab*, an head of their coun-  
cill, *Episcopus, Tzophe*: as *Antigonus*, successor to Alexan-  
der *Macedon*, was holden *Tzopheh*, or *Episcopus* of *Asia*.  
But none of the Iewes *Episcopi* ruled saving for one voice,  
and so farre he was *Elohim*. When *Ananias* went further,  
S. Paul gaue him over to Gods eternall curse: and he and  
his sonne *Eleazar* authors of Rebellion, brought *Ierusalem*  
to be *Iebus* againe, and troden down, while they knew not  
*Elohim*.

Dio.  
Sicul.  
Act.  
Rab. Abr.  
Ben David  
in Cabala,

And thus much for the names that warn of right know-  
ledge of God.

For God his honour two warnings are giuen: the one  
for the eyes, the other for the tongue: but both depend  
upon the heart. Now God dwelleth in light, that none  
can come to: and would by the frame of the world teach  
us of his eternall powre and Godhead. But our sloth, ad-  
miring the Creature, will worship him by that. So the stars  
were Heathens gods: so the forme of a mans bodie is the  
Papists: against that, CHRIST engraved the Law in stone:  
*Thou shalt not make unto thy self any grauen Image, or likenes  
of any thing, that is in heaven or earth, or the seas, which the  
shore keepeth in the lower chanel.*

Which are  
in heaven:  
& therforby  
Comman. 2.  
not to be fa-  
shioned by  
any thing in  
heaven or  
earth.

God requireth the paynes of the minde to thinke upon  
him, and to follow his Word: and none of that course can  
abide Idols: neither did *Idol-knights* ever admire Gods  
nature, or loue his Word. Nothing in the aire, our next  
heauen, or among the starrie heauen, is like unto him: but  
we must ascend into the third Heauen, aboue all this visi-  
ble world, unto an unspeakable light, to think wel of God:  
and in that light God is invisible, and thence bringeth his

Psalm 89.

hid Counsels into light, for them that in minde worship him : others be *Batts and Mould-warts*.

And when we say, that *our Father is in the third heauen*, we proclaime rejection of all that worship images, as not being the children of God. So we here goe aboue all eyesight ; and ascend in our minds, aboue this visible world, unto the world of Soules : whither all ascend, either to joy in the light of God, in heauen, and Paradise : or to woe of darknes of Hell and Torment. All that in light of minde wil not ascend to heauen, shal ascend to the throne of God to heare condemnation, & to haue on high a place of woe for ever and ever.

Gen. 4, 26.

Iob 22, 16.

1 Petr. 3, 19.

2 Corint. 5.

Iule 23.

First petiti-  
on [Halowed  
be thy name]  
because thou  
hast forbid  
to take it in  
vayn. Com-  
mand. 3.

In the dayes of *Enosh* men corrupted the calling upon Gods name, giving starres his glorie : but the flood taught them the penaltie, when their bodies became wrinkled by waters : and their spirits went up to eternall prision. So Babel was built to the worship of stars, because men that made their bellies their god, would, and could not with their heauie hearts ascend the heauens, but by tongues exhorted unto Idols name, & easie devotion : For that, God did cutte them off from *Adams* tongue, and hope of his life for ever : saving the few that would endure the minds paynes, to search how *God in Christ reconciled the world unto himself*. And God so hated the heathen, that he gaue by Moses an hedge of Lawes to keep Israel from amitie with them : euen for the verie powling the head, that they should not be like the Arabians, as *Maymony* full well expoundeth that Law, *Levit. 19*. and all should still shunne the garment polluted by the fleshly minded men.

A further paynes of the minde, is required for the honour of God: to *sanctifie his name*: and the Law forbidding to take his Name in vayn, includeth that in a Commandement. Now all Gods doctrine is called his *Name*: all holy speeches



speeches of him: In his LAW shal the nation trust. *Isa. 42.*  
 In his NAME, sayth *Matth. 12.* The Attributes, ELOHIM,  
 IEHOVAH, EL-SHADDAI, ADONAI, IAH, TZVR: the  
*Mightie*, the *Eternall*, the *All-sufficient*, the *Stay of the*  
*World*, the *Giver of life and breath*, the *Rock*, & such: these  
 are abridgements of the Bible, and the Bible a Commen-  
 tarie upon them. So, by NAME, all holy doctrine is con- 1 Tim. 6. 1.  
 teyned: and we pray for knowledge in it, as the Law ma-  
 keth all guiltie, that taketh his NAME in vayne.

Herein standeth the greatest care of true Christian Po-  
 licie: how all congregations may haue many Bishops to  
 sanctifie Gods Name: to know the truth, and to speake it  
 with fear and care. In this standeth only the joy of our  
 foules: and it were better for us, that we were never born,  
 then to misse of this: for the price is Gehenna.

While the families, that hoped in Christ were few: that  
 one Bishop might teach them, the Law was not written:  
*Sem, Arphaxad, Selah, Heber, Abraham*, and his sonnes by  
*Returah*, (whence Iob was) *Isaac, Iacob, Ioseph*, taught  
 theirs the redemption by word of mouth, & equitie by the  
 Law of nature. But when Israel multiplied, a few sufficed  
 not to be Bishops, then a Law was written: and all Israel  
 fortie yeeres had leasure to learne it. And Levites were the  
 common Bishops in the land: as Bishop *Eleazar*, a speciall  
 one. *PAKID*, a man of charge, is *Episcopus* in the LXX. &  
*1 Timoth. 3.* But not Levites onely were learned. Al *Pa-*  
*roches* through the twelue Tribes had their Doctors of  
 their owne: and all of Israel often, and no Levite: as some  
 were only of Levites in their 48 townes lotted to Levi:  
 and the *high Councill* might be all of Israel, or all of Levi, as  
 it should fal out. The Synagogues or *Paroches* had nothing  
 to doe with sacrifice: nor had any ceremonie of Levi: no  
 cope of Linnen, as Aaron, neither linnen: only one shirt, a

Girdle, and a Cappe, as *Levites* in the Temple. Neyther might they any more imitate *Aharons* attire, then they might sacrifice there.

In their Synagogues they read the Law, and all saving hand-laborers, thrice a weeke from Childhood frequented Divinitie-scholes. Of them the chief were chosen to rule; and to teach after *Angelus Ecclesie* had read: or they might by sage leaue read: after reading, the chosen to rule: and to teach, called *Elders* or *Bishops*, desired the best in esteem to speake: or, after often approbation they might offer their payns. And this Policie, *Luc. 4. and 1 Corin. 14.* alloweth. So reason bred this policie: and the holy Nation practised the same 1400 yeres; knowing it a hard point to sanctifie Gods Law: and to beware the taking of Gods Name in vayn.

Many high poynts stand herein. The truth of the Texts of both Testaments: for the purenes of Coppies, and the right helps for understanding, & the sufficiencie of Gods Word for salvation: these be the chiefest: and all deceived kingdomes are cursed for missing herein: and the best may begin to looke better about them. And all of wealth must know, that their bent must be to know, how to sanctifie Gods name: As rash swearers, so al deceived doe take Gods name in vayn. Wherefore all that are of abilitie, should from youth know the Law: and all wel might by skilfull guides: and a kingdome of Glorie must haue many glorious in it: and they be simple, that hope by bare hearing of Sermons to become learned. As many Gentlemen spend their tyme to sanctifie Gods name, so all should, & the most part would, if Teachers learned before they taught.

The effect of this maketh the kingdome of heaven to be amongst us: that men should obey God in CHRIST on earth,



earth, as the Angels obey, being sent out ministering spirits for them, that shall inherit salvation. For that, we haue one day in the Law, the seauenth day, which Adam kept, and all the Fathers, til in Egypt they forsook God: Then they found by Manna not rayned, that day which was the *sabboth*: and they are commanded to remember, and keep that Day holy. And that day our Lord rested wholly in the graue, and so finished the Ceremonie. And his resurrection bringing light into the world, made the day where in God sayd; *Let there be light*; as it was the first in order, to be also the first in dignitie.

will be done on earth as it is in heauen; as when the sabbath is duly sanctified, then Gods kingdom is advanced. Command. 4.

In the beginning, the first day after Adam fell, Adam bestowed in sacrifice to meditate on Christ his Rest: and the first day, after performance of that Rest, became the LORDS DAY: which Angels with most comfortable joy celebrate in the Gospell: and in which our Lord often shewed himself, wherefore the Church kept it, *Act. 20. and Apoc. 1.* our Lord appeared unto Iohn in *Patmos*, and took away the covering from all the Bible, on that day, being called the LORDS DAY. So the same authoritie, which appointed *Adam*, the next day to his fall to Rest in hope of *Christ*: appointeth us the next to our Lords Rest performed most absolutely.

Gen. 3, 21.  
Apoc. 13, 8.

*Adam* was to studie upon the Creation, which his fall brought under vanitie, and upon the hope of better Rest. And we are to joy in the day of our Light manifested unto the world, and a plaine token of the new world. So the *Jewes Sabbath* and ours, tende both to one and the same purpose, though the day be altered.

And their universal consent standeth from *Moses* playn narration, for the word of not eating of the Tree of knowledge of good and euill, and Satans reply, and the eating, and sentence, and losse of *Paradise*; that all fell the same day,

day, the first day of man: and accordingly at noone day, our Lord on the rice began the Combat with Satan, and at the cool of the day went into his kingdome, through the vaile of his flesh; leaving this world, which the Latine heathen call, *Descendere ad Inferos*: the Grekes, *παραλθεῖν εἰς ᾅδης*: the Iewes to returne to God, or, to asceud. And they are barbarous babes, that know neyther Latin, Creek nor Ebrew, nor Divinitie, whither iust soules were to goe.

The terme *Kingdome*, is taken in three degrees: 1. For Gods powre over all: 2. for his mercies manifestation: and 3. for the happie state of glorie in heauen. But all goe by knowledge together: they which know God aright as Governour, will embrace him as a Redeemer; and shal finde him an eternall comforter. For these degrees wee pray; but the second is most of difficultie, *for the minde to goe up to heauen to bring Christ downe, and to goe to the deep, to bring Christ from the dead: and to dye with Christ: and to seeke those things which are aboue*: Therefore Gods powre in Christ, is by the noblest part called, the kingdome of Heauen.

Deut. 30. 12.  
Rom. 10. 6.

And the government in the Gospel affaires to cherish and rule men in the Church is the policie of heauen. The Iewes though they, many of them, knew not the person of Christ; yet they had & haue all, that the Apostles teach: and therefore therein no strife was in al the N. Testament: both sides held the same minde for the old Testament: and differed not for one letter. Both held the same Common places from Moses: and agree, saving in Traditions, and about MESSIAH: but for government they agreed: *Archysynagogus, Readers of the Law and Prophets, the qualities of a Bishop or Elder, the providing for the poor, the manner of excommunication, and absolution, the Laws to bridle Elders from tyranny*: all these are the same in both: and reason requi-



requireth so much, and will suffer no more in effect.

And our Policie might soone come in equitie nere this, if all Bishops were as many be: and they which worst may would not be holden the Candle. A translation by consent & studie of all, & prayers from verie Scripture might be sone afforded, and unlawfull imitation of Aharons attire might be left with ease: and these points most vex us, wherein many Bishops never made any stirre.

Both equally held that the Vestments of the Temple might not come into the synagogue: and for the Temple all were put away, when our Lord was put in graue. So the Lawes of this Kingdome be playn. But the studie of the Word for the Hebrew Testament, and the Greeke Testament, as we carie our course is infinite: yet by conference of the N. Testament with Hebrews, most easie & pleasant. And a learned Iew would tell whom the Apostles expresse in all their speeches: so shining be the Teachers of this Kingdome.

And thus much for the Petitions: and Precepts tending directly to the knowledge and honour of God.

Order biddeth to handle next, the things that succour all our distresse: For which we pray that abilitie be giuen us, *by giving good, or forgiving ill*: as the Lawe giueth charge, so to doe. We are commanded to honour our Father and Mother: that is to shew them all care, and performance of good. So *Abraham* shewed *Terah* how the God of glorie appeared unto him; and drewe him from *Mesopotamia* to *Haran*, to goe for *Chanaan*, to be partaker of all his good. So *Moses* tendered *Iethro*, and shewed what good he should haue by joyning to *Israel*.

[Giue us this day our dayly bread, least in want we murmur against Parents, and against all in authoritie, contrarie to the 4. Com. which commandeth to honour our Father and Mother.]

Now this can not be performed between kindred, unless outward abilitie be resonable: for that, we pray for sufficient food, that neither aboundance driue us to height of minde:

minde: nor want, to anger against God. *Agur* the sonne of *Iakeb*, so prayed, *Prov. 30. Poverty or riches give me not: nourish me with bread of fitt measure for me.* That verie phrase the Holy Spirit translateth from the Proverbs to this place *απορον επιτριβιον* by a new fram'd word, playn by Comparison, with *πλεονεκτης* abundant, and by *αυαρια* absence, being between both, as limited by both. *Agur* giveth a reason of his demand, for meane wealth: saying, *least I be full, and lye, and say, who is the Lord: or least I be poor and steale: and contemne the name of my God.*

As every particular should rest in meane wealth, whole states should doe the like. Israel learned that, by the *Manna*, where the much diminished, and the litle sufficed. And all *Iudahs* pollicie required the same: that the rich should help the poor: so that riches could not be great. And the *Heathen Porphyri*, cited by *Eusebius* teacheth that of the *Jewes* pollicie, that content of riches was practised in the whole tenor of it. Yet the mistrustfull heart of man, is wholly set upon storing up. And the Pharisees pretending content of the world, loved silver notably: to whom the Parable of hospitall *Abraham* and *Lazar* or *Eleazar*, that made God his helper, and of the Rich in flames was propounded. And upon this matter our Lord speaketh much hereafter, in the sweetest speeches that ever were spoken: as, *Store not upon the earth: but store in heaven: care not for meat, drink and clothing: look upon the fowles, & consider the lilies, seek for the Kingdome of heaven.*

Math. 6.  
Luke 12.

The enemies of Christ in the *Talmud Ierusalemie*, haue this saying stollen from our Gospell, in these words of *Monabases* sonne to King *Agrippa*, in abridgment thus: *The friends chide him for giving all to the poor: He sayd, My Fathers stored for earth, I store for heaven: my Fathers stored where hand hath stroke; I store where hand hath no stroke: my*  
Fathers



Fathers stored *Mammona*; I store for soules: Thus sayeth *Ierusalem* stealing witte from our Gospel. So we desire our dayly food in competent sort, to recompence them, whose care preserveth us: as our Parents, and the state wherein we liue.

Against this we trespasse, when by pretence of Religion we overthrow civill pollicie, as the Pope doth, and all that hold any whit of his in part. Religion should be so cleared, that all by twentie yeeres of age might be cunning in all the Bible: that everie Officer should be as duetie and name requireth a Bishop. One howre would utter many more direct Positions for the Bible, then all our Bishops yet knew: if hatefull dealing hindred not, and unthankfull envie. If one will, one will hazard all upon this.

Further Trespas is in *Covet*, in all trades: and the greatest in Students: who commonly for errors become wealthy: men of true learning litle care for wealth, because they regard God: as *Iosuah*, that sought for himself no part of the Land: and for the contrarie, *S. Iames* told the *Iewes*, how they fedde themselves, as to the day of slaughter. So the true regard of honouring Parents and the State should define our dayly bread.

And men of State are equally limited by Law: the King may not multiplie horses, nor multiplie money: but as all *Israel* trusted in God to keepe their townes, when thrice a yeere they went to *Ierusalem*: And God taught *Heathen* by *Pharaoh* and *Senacherib*, not to seek destruction: so Gods favour, not horses should be the strength of a Kingdom. The *Ebrewes* limit the Kings money, even so much as payeth *ὀψώνιον* the wages for his servants: store will be a fore.

*Isaiah* blameth *Iudah* in *Azariahs* dayes for multiplying horses and money. And in his last yeere telleth of tenne

See the Con-  
cent, for 10.  
calamities  
further tou-  
ching the  
state.

calamities and utter ruyn, which hastened one after ano-  
ther, most yehement upon the trusters in their owne  
strength: *Abaz* lost 120000 in one battel: *Ezekiah*  
twice felt *Assur* heaue: *Manasseh* was in *Babel* prisoner:  
*Ammon* died by sword: good *Iosiah* by an arrow: *Ioachaz*  
soone is captiue, and dead: *Ioakim* is buried like an Asse:  
*Iehojachin* had 37 yeres imprisonment: & *Zedekiah* would  
see nothing, till he had his eyes pluckt out: And the whole  
nation lost their Temple, Citie and Land: wealth & pride,  
for horses and money brought all this. So al States should  
rest in their dayly bread to honour the whole government  
in competent sort.

Ezekiel 4.

An other extremitie is here, Content of due care: Idle  
folk and hinderers of the common good, be as hurtfull, as  
covetous deceitfull Scholars: & should be holden as wic-  
ked as they. and each one, & *Publique* men chiefly, should  
sweate, to imploy all to the best. And hence floweth that  
care for *Colonies*, for which *India* giveth place: And an ho-  
nourable thing it is, for our soile the ends of the earth, the  
possession of Christ, to benifite others and our selues: when  
our Teachers be learned in troupes, as many be in deede:  
this course will avoyd a course.

Psalm 2.

And thus much for our distres, holpen by giving good.  
Forgiving ill, commeth after it.

Forgive us  
our trespass-  
es, as we for-  
give them  
that trespass  
against us,  
by rankor,  
lust, theft,  
untruth and  
avarice. Al-  
so to this pe-  
tition the  
breach of all  
the Comm.  
must be re-  
ferred.

The Law sayth: *Thou shalt not kill. Thou shalt not com-  
mit adulterie. Thou shalt not steale. Thou shalt not beare false  
witnes. Thou shalt not desire*, &c. For all this the Law is  
spirituall: and unjust anger is guiltie before the high *Sane-  
drin*: & the *Lust by sight* is adulterie: & deceit by sleight,  
as in Preachers chiefly is theft: and all *Covet* is condemna-  
tion. For this we condemne all of *Adam*, that they offend  
us, and we them: and we pardon them, considering the  
common miserie: and so craue pardon of God, as we  
pardon



pardon them. And herein we consider the cause of our fall: for murdering hate: for adulterous desire: for thievish sophistrie, for lying falsehood, and desiring more then our owne.

Outward occasions tempt our weake natures: and to God we pray, that he would deliver us from them. God tempteth no man to ill: but he tempteth all men by outward tryals: and unles God help us, by Satans whelps we will be soon caught: from him we pray to be delivered: as in all things he is busie; by reason that all in the world, *is the desire of the eye, the desire of the flesh, and the pride of life:* whence we are at warre with our selues. And thus, prayer for grace, and commandement for ductie haue been compared.

Lead us not into tentation, but deliver us from evill. Iam. 1.

1 Pet. 5.  
1 John 2.  
Iam. 4.

Now followeth a conclusion of most glorious stile: *For thyne is the kingdome, the powre and glorie, for ever and ever:* this Conclusion commeth most goodly, and most godly: and when we marke whence it commeth, a world of knowledge commeth with it. But first we haue a great Combat for the possession of it. The Pope his Latin Translation hath it not: he disputeth that it should be a trifling addition by *Gregory Martyn*: & his Arabique Translation printed at Rome hath it not: and our Communion book (for which our Right Reverend Fathers too much contend) hath it not. And one Greeke Coppie in the French Librarie, cited by R. Ste. had it not: what shall we then say to it, if it be no part of the Bible, it is wicked to say, our Lord spake it: and by our BB. subscription it is evident that we haue not a new Testament. The Iewes say for the Testament in Ierusal. Saned. *A Testament that fayleth in part, fayleth in all.* Wherefore our Bishops must herein leaue the Pope: and he must looth himself.

For this Conclusion of the kingdom, powre and glory of Christ, se the Postler. following.

And thus standeth the Case: strong by coppies, and

stronger by matter: first, of sixteen Coppies in the French Librarie, cited by *Ro. Stephen* fiftcene had this clause: and reason might tell, some trisler left it out, cyther by the Latine: or by not knowing why *S. Luke* left it out: But all of judgement know, that abridgers in Scripture be short. And *S. Luke* in the blessings hath but five of the whole. And from the first Narrator, matters are to be had: as euen the Pope standeth to his Latine for *S. Matthew*.

Besides, the Arabique written Translations, one which I haue, brought lately from the East: an other which the worthy renowned *Arias Montanus* lent the learned Printer *Raphelingius*, these haue the saying: *Thyne is the Kingdome, the powre, and glorie, for ever and ever.*

And here commeth the Pope to judgment, how his Arabique Coppie should not agree with the Greeke: seing other Coppies doe: if Coppies common haue that sentence, how should his misse it. The Arabique notation is plaine, and voyde of schooltricks: and seing their Translations that are abroad haue this clause, reason telleth that the Greeke Originals, that went over *Arabia* had it: as all the usuall in the West. Besides the Chaldi Ethiopian printed at *Rome* hath this: and the nation was large, reaching over East & South. So millions of Originall Greek Coppies in those quarters are supposed to haue the same. Also the Siriaque Translation hath, *Thine is the Kingdome, the Powre and Glorie, for ever and ever*: so millions then held it part of the New Testament: and hold the Pope a Corrupter. And *Theophilact* in Greeke printed at *Rome* 1542, hath the sentence. So by number of voyces it standeth as Gods word.

And better by matter; for when the four fierce beasts, *Daniel 7.* had taken away the holy Iewes Kingdome, One like a SONNE OF MAN commeth in the clouds of heauen:

and



and goeth againe to the everlasting in dayes: and to him is giuen kingdome, powre, and glorie over all nations. There is a plaine prophetic of the Incarnation and Ascention of our Lord: and soone after, the yeere of his death is told: David 9.24. and withall a returne from *Babel*, by hope in his blood: as from *Egypt* by the blood of a *Lambe*. And so this sentence conteyneth all the Gospell. And if God had not spoken it, man had never thought of it. But now we see a most glorious Conclusion, and fitte for his wisdome, whom all Nations, People, and Tongues should honour. To whom be all glorie for ever. *Amen.*

Amen: }  
this is the  
subscription  
to prayer: so  
Israel sub-  
scribed to  
the law Deut  
17.15.&c.&c  
5.27. Thus  
Prayer & the  
Decalogue  
haue beene  
compared.

## A POSTSCRIPT.

To all that wish to be  
heard in prayer.

An Advertisement of the Lords Prayer,  
wounded from the Popes Translation: against  
Gods Greeke, the onely Anchor of  
our Hope.



WO things we are to use for Religion: if we will be voide of wavering: and we should be vigilant for them: for we haue been greatly deceived: and hurte by negligence & ignorance herein.

First this, we must hold: that we haue a pure Bible to every letter, when coppies are wisely examined: though

particular coppies jarre; yet alwayes some hold that, which reason telleth the Author wrote.

The other is, that we be able to shewe for all that wee hold, to be the Bible against all aduersaries: that the words beare the wisdom of God: and that no man could speake to such wise purpose, as all sage will still confirme by sure consent.

Against both these we trespas in the communion book, for the Lords Prayer, of which we should esteeme more then of all the Jewels in the world: we leaue out from the Lords Prayer in S. Matthew, as the Popes Latin Testament doth, this saying, *Thine is the kingdome, the powre and glorie for ever and ever*: being in the Greeke Originall, which only is properly the New Testament: and being taken by our Lord from Dan. 7. where his kingdome lightneth al the world: more then the *Chalcedon* of Iudah gaue light in the *chosen* or *right Care* in Aharons breast. The greatnes of our error in both, must be weighed in Goldsmiths ballances: if we care to aloyd the wrath of him, which peyseth the mountaines in weight.

Exod. 28.

Esa. 40.

First we betray our ground of fayth, & make our selues a scoffe, to the Iewes, and *Turkes*: the Iewes hold it to be impossible for God to be a giver of the New Testament, & not a preserver: all creatures God preserveth in their kind, and to the Iewes the old Testament, that no one letter can be lost, by a worke of many a thousand eyes and hands, as a dictionarie for this purpose. And if we cannot defend, that we haue a pure New Testament: for everie word in some coppie, they will, and wel may thinke, that we haue but quicksands, for the stay of our Religion: so the Iewes would damne us. And as *Arias Montanus* recordeth, the *Turkes* make this their ground, that the Scripture is corrupt, and *Machumed* an author of uncorrupt wisdom, gaue



gaue them Conquest by his skill.

But the Pope presseth nearer, for thus he reasoneth.

If the Scripture be corrupt, the Church must judge:

But the Scripture is corrupt:

Therefore the Church must judge.

For the proof of his assumption, euen the Lords prayer is brought: a Text daily in use, ever since the Apostles tymes: and if he can perswade corruption to be therein, he may better doe for other places, lesse in use. In his Latin Translation this sentence is left out: and in his Arabik, *Powre, and glorie, for ever, Amen.* And we follow him & his Latin coppie still, in our Common Prayer Book, made from his Latin Translation, and not from the Greeke Original: to make this sure against our selues, *That the Church, not the word should judge:* that so often as we say the Lords Prayer, so often we should help the Pope, for the Churches authoritie against the *Kingdome, Powre and Glorie of Christ* and his Word.

Hence *Gregorie Martin* the Popes Factor, doth triumph against that sentence: and doth call it by *Erasmus* testimonie, a trifling Addition: and well might he be bold against us: seing we joyne with him against our selues. And if we had once used the sentence, as *S. Matthew* doth, & in repetition left it out, as *S. Luke* doth: & all abridgers in Scripture alter somewhat in speach, according as their argument, and present scope requireth: then we had neyther holpen the Pope, nor hurt our selues.

In *S. Matth.* chapt. 5. 6. 7. our Lord his sermon handleth the Talmudique Common place, for the kingdome of *Messias*: upon this Law: *You shall make you a King* Deut. 17. *over you of your Brethren: he sheweth that his kingdome is of the poore in spirit, for the meeke, for the mourners, for the hungrie after justice, for the persecuted, and such:* And in the

the Prayer lappeth the *Kingdome*, from *Dan. 7.* where the poore Iewes are defended against the four Beasts, that come out of the Seas, and perished before our Lord his comming in the flesh. So to this sense, the sentence was most glorious : but to bare prayer, as the Apostles required a forme, it was not easie to consider it, without further discourse, for men that looked for glorie on the earth: and so S. Luke omitted it : because it was ynough to be spoken once : if we had followed now the one, and now the other, we had honoured both : But now we joyne with the Popes Latine Translation of mans wit and slight mayming of the Bible, and that which hath no authoritie against the holy Greeke Originall, which hath the powre of him, that framed all the World, and bewtified the heauens by his spirit.

Marc. 10.  
Act. 1.

Iob 26.

Professed Scholars, that cannot see how they following the Pope, betray their forts and holds to the enimie; may wel beholden *Batts* and *Mouldwarts*.

The Greeke Testaments, all the printed, euen among Papists damne the Latine : as that of *Theophilact* printed at *Rome* : and the *Ethiopian*, or *Chaldean* printed there : and the *Syriack* printed at *Vienna* and *Antwerp* : so the strength of truth is invincible : but that wee betray out selues to our enimie : and all the glorie of Christ his word. And thus much for the purenes of the Text, tryed against the Popes greatest hope.

Now for the other poynt of judgment, to discerne what is more then mans witte could breede. Here wee haue occasion to marke how this saying, *T byne is the kingdome, the powre, and glorie for ever*, telleth that God not man spake it : and that it is no trifling Addition, but a most heauenly Conclusion of him, that in the Creation had nothing idle, nor imperfect.

Gen. 1.

And



And here we may consider two most profitable matters: the one, the light this saying giveth to the Prophets: the other, how it perfecteth the fitting of prayer to the Decalogue.

All men should marke in the New Testament where the like saying were in the old: that will bring sweet meditation. The *Pharisees* say, *This is the heire: come, let us kill him*: so sayd the Patriarks of *Ioseph*, least he should rule, *Come, let us kill him*: we see the end: God turned both the evils to salvation.

Luke 20. 14.

Genes. 37. 20

*Elias* is termed of bad *Achab* (like his Father *Omri*) *Diaſtrephon*, a Destroyer: so of the Scribes our Lord is called *Diaſtrephon*, a Destroyer: yet *Elias* was taken up in a fierie Chariot: and our Lords Ascention sent fierie tongues, and a fire on the earth: and we know the end of *Achab* and the *Iewes*: & may remember a sweet harmonic in Gods judgments, old and new alike.

Luke 23. 2.

So S. Paul in his terme, of *better Resurrection*, in the *Machabean* Martyrs, taking his phrase from the 12. of *Daniell*, teacheth plainly, how that chapter speaketh of *Antiochus Epiphanes*, and not of the end of the world: and in one word doth, being marked, ridde us from errors matching the *Lybian* sands. We had never dreamed of the Romans, to be a fourth Monarch there, if we had well marked S. Paul. But as *Antiochus* the vile was there spoken of, in the end of wrath, as in the litle horne, chap. 8. so he not a Roman should haue bene holden the litle horne, chap. 7. and the last mightie Tyrant of the fourth Beast: by such light, we may judge God the author of such words. But that is most manifest in this kingly saying, *Thyne is the Kingdome, the Power, and Glorie for ever and ever*. In Dan. chap. 7. when the fourth Beast is cast into the fire, one like a S O N N E of M A N commeth with

Hebr. 11.

the cloudes of heauen, and againe ascendeth to the everlasting, and is brought before him, and to him was giuen kingdome, power, and glorie, that all nations should serue him.

He speaketh  
as s. Luke re-  
cordeth, the  
Angels at-  
tendant. Luk  
2. 13.

\* To scale  
up & fall.

Roman, 10.

The verie Iewes to this day *Iarhi* and *Sadaia* upon that place confesse *MESSIAS*, to be there, *The sonne of Man*. And *Sadaia* noteth that by, *with the clouds of heauen*, the Angels are meant who should attend *MESSIAS* comming into the world: and the Iewes might know thence, that when the Grecians were overthrowne, *MESSIAS* should be borne: and we see in the Gospel, that the wicked euen then talked as the godly for the tyme, being instructed by Daniel. Now Dan. chapt. 9. it is plainly spoken, that *Messias shall be slaine: and not for himself, but to \* finish sinne, to make expiation for iniquitie, as being the most holy, in whom the Prince of this world could finde nothing, and who was a Sacrificer for our finnes.* And to this day the Iewes confesse, that *MESSIAS*, *NAGID*, or *Prince*, or *Leader*, is the *Redeemer*, called *Nagid*, or *Leader*, or *Commander* of Nations: *Esaï. 55.* A Commenter that of late wrote upon Dan. 9. confesseth that: But the *Incarnation* and *Resurrection* passeth flesh and blood, which sayth, *Who can goe up to heauen to bring Christ downe? Or who can goe into the deepe, to bring Christ from the dead.*

*Aben Ezra*, the Iew, who 500 yeeres agoe, in the Isle *Rhodes* commented upon *Daniel*, confesseth that *Gabriels* 490 yeeres began at *Daniels* prayer, & ended when *MESSIAS* was slayn: and *Rambam* confesseth, (as *Galatinus* di- teth his words) that the holy of holy is *MESSIAS* the sanctified from the sonnes of David. Such helps to salvation breaking out Iewes confession, as yron breaketh out fire from flint stones, by the Visions of *Daniel*, chapt. 7. and chapt. 9. for the sonne of *MAN*.

Now the Conclusion of the *Lords* prayer doth call us direct-



directly to Dan. 7. and thence to chapt. 9. therefore it calleth into minde all that those Visions haue: so the end of the fourth Kingdome is seen to be a litle before our Lord his Incarnation: so his most glorious incarnation celebrated by Angels, so his Ascention attended by the same: so the name MESSIAS, and death of the Iust for the unjust; and Covenant for manie in the Lords supper, and yeere of death and Iubilie, and ending of Moses Ceremonies; all be called into minde by this sentence: *Thyne is the Kingdome power and glorie, for ever and ever.* And as the morning spreadeth over the Mountaines, and light flitteth from East to West; so this sentence spreadeth over all the Doctrine of the Kingdome: that the subjects of MESSIAS are poor, and in the Sea, but builded upon the Rock, Matt. 5. & 7.

And thus much for the Divine light, by which this sentence may be knowne, to be no trisling addition, but breathed from God, and a most heavenly parcel of the New Testament: which the Popes barbarous Latine Translation would disannull; & others allowance of it would make to be no part of the New Testament. 1 Tim. 3. 16

Now for the second poynt, how it absolvethe the harmonie of the Prayer and Decalogue, the meditation will haue profitable matter: but all must be considered together.

God sayth: *I am the Eternall thy God: Thou shalt haue no other Elohim (God and judge) but me.*

We pray, O our Father: to thee onely we pray and flye.

God sayth: *Thou shalt not make to thyself any grauen Image, nor the likenes of any thing, &c.*

We say: *Thou art in Heauen; in light that none can come to, nor thinke to what thou canst be likened.* 1 Cor. 13. 12

God sayth: *Thou shalt not take the Name of the Eternall, thy God in vayne.*

Ezech, 20, 20

We pray: Sanctified be thy Name.

God sayth: Remember that thou keepst the Sabbath day: as Gods kingdoms badge.

We pray: Thy Kingdome come, Thy will be done, in earth as it is in heaven.

God sayth: Honour thy Father and Mother, that it may be well with thee.

We pray: Give us, all estates, our competent nourishment.

God sayth: Thou shalt not kill. Thou shalt not committe adulterie. Thou shalt not steale. Thou shalt not beare false witnesse against thy neighbour. Thou shalt not cover.

We pray: Forgive us our trespasses, as we forgive them that trespass against us: and lead us not into hard tryals, but deliver us from evill.

Thyne is  
the king-  
dome, the  
power & the  
glorie for  
ever.

Now the Proem of the Decalogue, and end of the Prayer are to be viewed. God sayth: I am the Eternall thy God; that brought thee out of the Land of Egypt: that was with great glorie: and with the blood of the Lambe; and overthrow of Pharaoh and his Host in the Redde Sea: and terror of Nations: and plague of Amalek, (that would fight against his Cousins in Ishak), and shaking of the earth, and flight of the Sea.

Jeremie telleth, that the Deliverie from Babel, should be more glorious: and what perswaded 49000 Iewes to leaue Babel, but the hope of him, which should come with the Cloudes of Heaven, and haue Kingdome, power and glorie for ever.

In the first yeere of Bel-esb-zar they saw, that Bel, and Idols bred but fire and sorrow, and eternall Rest was in the kingdome of Christ: and they knew when the kingdome should fall, and Cyrus deliver them, and all Nations heare of their demanding of the way to Sion, upon the hope of the Sonne of Man coming to shew the Kingdome of



of heauen to all Nations: and to shake euen the heauen of Mo-  
ses pollicie: so that hope turned to the worlds salvation by  
*Christ*: wherefore that speech was worthy to be in the  
Lords prayer, to light our hearts in *Christ*, without whom  
we haue no right at all to say, *Abba Father*.

Wherefore they that denie this glorious sentence to be  
part of the New Testament, or countenance the deniers,  
are in most haynous blame: and should amend all that is  
amisse. Everie blemish wherewith wee staine Scripture,  
wil grieue the sage: especially the mayming of the prayer,  
which first the *Holy Ghost* gaue for the verie syllables, to  
be a perpetuall forme in the Church. If our sacrifice be  
herein blemished, God will not so willingly heare us.

A direct Exposition of the Article of our  
Faith. I Be



\* Or, [He went to God:] as all faythful goe to God in soul, when they dye, † Christ was to rise the third day to fulfill the Scriptures: & to be the first fruits from the dead: and after fortie dayes he ascended both in soule and bodie unto the Father. And we through his resurrection shall at the last day, ascend also in soule and bodie into heauen, and ever be with the Lord.

**I** Belieue in God the Father Almighty, maker of heauen and earth: and in Iesus Christ, his onely sonne our Lord, who was conceived by the Holy Ghost, borne of the Virgin Marie, suffered under Pontius Pilate, was crucified, dead, and buried, he \* went to the World of soules: the third day he arose from the dead, and ascended into heauen, and sitteth at the right hand of God the Father: from thence he shall come, to iudge both the quick & the dead. I belieue in the Holy Ghost, that there is a holy Catholique Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the bodie, and life everlasting, Amen.

### A direct Explanation of the Article of our Lords soules departure from this world.



**T**HE Holy Ghost teacheth plainly, that our Lord his soul went from his bodie unto the hands of God, for so he sayth: *O Father into thy hands I commend my spirit.* And so the faythfull Thief believed, when he sayd: *O Lord remember thou me, when thou comest in to thy Kingdome.* He as the Scribes and Doctors believed, that all faythful soules goe from this world unto the joyes of God, which place they call Paradise. And that belief our Lord confirmed, saying: *This day shalt thou be with me in Paradise.* And S. Paul speaketh to the Hebrews: that, *through the veile of his flesh he went into the holy Place, into Heauen.*

Common speech called the place of the starres, Heauen: and because it is the bewtie of the visible world, they held it the fittest terme to expresse the world, where God shewed him



himself, to the blessed in joy, before his throne: And the cursed which are there, haue a place of torments; called by a borrowed speech, *Gehinnom*, the *Valley of Hinnom*; that was properly a place neere Ierusalem, where children were brent to *Moloch*: and being a most miserable place was fit to shew the seat of them, which haue ascended hence to Gods throne, to abide a judgment unto eternall paynes: & be tormented before God and the Lam for ever and ever.

All souls of men ascend: and none ever descended: but as death is inferior to life, it is termed a descent: and the going from a place lower of esteeme, is called a descent: as, from Ierusalem to Samaria.

That which Christians call, the world to come, is called of the Iews in their common writings, the world of souls: and of the Grecians of all ages, *Hades*: And the Philosophers held it a most happie thing, for a just man to goe from this World to *Hades*.

The Apostles Articles of belief was written in Greeke, & according to the Greek it must be expounded. There is *Hades*, the *World of souls*: where be distinct places of joy, (for our Lord, and Abraham, & Lazarus, and all the holy) called Heauen: and of sorrow, called Hell. The souls of the one place, know the case of the other. And when we speak of the just, that he is gone to *Hades*, we meane, that he is gone hence unto the joyes of God. And so would all Grecians in the world understand the Christians Symbolum, or badge of our Profession.

When men speak of a horse losing life: they would say, He is dead: when of a man, that hath an immortall soule, He is dead and gone to *Hades*: the one for the bodie, the other for the soule.

And Heaehen had no greater ground of encouragement to dye for their Countrey, then the hope of good in *Hades*.

Hades. And hence we must note that our Lord twice ascended : once in soul onely from the Crosse : the other tyme in bodie and soul into the ayre, and unto the place of joy, where all glorie shineth.

The English, *He descended into Hel*, is as cleane contrary to the Greek, which is our ground herein, as black is to white : and as we take Hell, therein we deny our Lord to be the holy one of God, and our foregoer into joy : for he hath sayd, that none shall passe from the damned, to Abraham. And if we be found to haue contrarie rules of fayth, God will judge us wicked, for professing as Truth matter disagreeable.

The mainteyners of the translation, *He descended to Hell*, should be forced to reuoke that, and the high scholars to translate it aright. And as holy Matrons, many of old were prophets, & openly did good, so alwayes they ought to know the truth : and to require where they may, the contrarie to be removed.

*The wicked will be wicked still : and no wicked will understand : But the wise will understand.*

H. B.

F I N I S.

Faults escaped in the printing.

Page 1. line 18. and in other places for *poerre*, read *poerre*.  
for *Res Ieshab*, read *Rosh Ieshab*.

Page 11. line 4.

Page 17. line 4. for *holden*, read *holding*.



# THE SEVEN VIALS

Or

A brieft and plaine Exposition vpon the 15: and 16: Chapters of the Revelation, very pertinent and profitable for the Church of God in these last times.

By H. B. Rector of Saint Matthews Friday-street.

Reve: 19. 19, 20.

And I saw the Beast, and the Kings of the Earth, and their armies, gathered together to make warre against him, that sate on the Horse, and against his army: And the Beast was taken, and with him the False Prophet, that wrought miracles before him, with which he deceived them, that had the Marke of the Beast, and them that worshipped his Image. These both were cast alive into a Lake of fire burning with brimstone.

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